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goods. Each year this economic bond between European and native residents grows stronger, and the two racial interests become more interdependent.

The native inhabitants pay taxes to the Government, and keep 150 miles of road between Kavieng and Karu in proper order for motor traffic, each village group being responsible for its own section.

These are some of the principal developments in the material life of the people as a result of European settlement. On the cultural and social life, chiefly due to mission influence, additional far-reaching changes have taken place, and these increase as the missions expand. Two mission organizations are now operating in the district—Roman Catholic and Methodist. The principal Roman Catholic stations are at Lemakot, Munuwai and Lemasong, and those of the Methodist Mission are at Maiom and Pinigindu.

The progress of European organizations has transformed the life of the natives, whose indigenous institutions have either died out or, like the *maligans*, are tottering to extinction with scarcely a hope of surviving the present generation. The people of coming generations will have to fit into the social and religious fabric being woven for them by the driving force of European industrial, religious and administrative control now thoroughly established in the district.

With the object of making the survey in question, I left Rabaul on Saturday, 23rd March, 1929, and on Monday, the 25th March, commenced work in the villages between Kavieng and Karu. Completing the preliminary census on the 11th May, I came back to Rabaul to tabulate my notes, and, this done, returned to the east coast villages, where I remained from the 1st June until the 26th June, investigating special phenomena indicated by the tables.

Thus the work was divided into two parts, firstly, an enumeration of the population in their villages, and, secondly, an investigation of the figures together with social and religious features seemingly of value to the issue.

A specimen of the form used in recording the names and demographic features of the inhabitants is appended. (Appendix 1.) In regard to the actual method, however, a generalized explanation is necessary.

The inhabitants live in small family settlements along the coast-line, excepting mountain and forest groups, who reside in the bush. Each settlement has its own small plot of land, clumps of coco-nut trees, and two or three living houses. They are scattered along the whole coast-line a few yards or 100 yards or so apart, according to the political boundaries and space available. A group of several family settlements forms a political division, which is administered by the Government with the aid of local natives of influence and repute, who are appointed Lulusi and Tul-tul and officiate under the supervision of the District Officer according to authority set out in the Native Administration

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Ordinance. The political division, therefore, is the unit of government. In the centre of the settlements thus grouped together is the local government rest house (House Kiap), where official business is usually conducted. Throughout the paper I shall call political divisions "villages."

As the settlements themselves are scattered at irregular intervals in long straggling lines (sometimes a mile or more in length), I found it more convenient in collecting my data to follow the usual practice and call every one to the House Kiap for interrogation.

It would have been better, however, had I examined the various families where they lived and recorded the information alongside each house. This course would have taken up much more time, but it would have enabled me to see and talk to old, sick, and infirm people who had not been able to assemble at the House Kiap—people, who, though few in numbers, might have had important information for the records. During my investigation, information regarding such absentees was supplied by the local Luluais and friends of the missing ones. From the point of view of method, therefore, it is important that everyone should be seen and interrogated personally in the place where he lives.

The people were given notice of my coming, and invariably they were ready for interrogation the moment I arrived in a recording centre, i.e., the village House Kiap. Nearly everyone understood "pidgin English", but nevertheless competent interpreters, together with the more intelligent of the older men of each village, stood by to assist. The reason for the work and its relation to administrative activities for native welfare were explained in each village, and the importance of exactitude was stressed. Men and women were then called up and interrogated in turn. In each case, the birth-place of the husband and wife was entered for the purpose of investigating systems of inter-village marriage. Ages of men, women, and children could only be estimated. Males and females said to have passed the reproductive age are recorded as "old". Children apparently having passed the age of puberty appear in the age group as fourteen years and over. Opposite each man's name are all the women he has at any time married, and in line with each of these wives are the names of her male and female children, entered in order of birth. Those absent at school or work appear in a special column with the necessary additional particulars. The children of each marriage who have died were given by name (friends assisting where the memory of the mother was weak), but in the columns of deaths they appear as follows ♂ ♀ males and females dying during lactation, ♂ ♀ males and females stillborn, ♂ ♀ males and females dying after lactation. Special note is also made of first-born children who have died during lactation.

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125 126 Adopted children appear in a special column, together with the necessary particulars as to sex, age, clan, persons adopting and relationship between them and the children adopted. In the last column of all, remarks of a general nature are recorded. Thus every child, excepting orphans and adopted children, is shown in the same line as its real father and mother, i.e., the male and female socially recognized as the parents.

124 Among an intelligent people like the inhabitants of New Ireland, with cautious methods of inquiry, it should be a relatively simple task to record accurate demographic data. I found, however, that the information I received going down the road had to be amended a great deal when I checked it on the way back. The most frequent errors were in the records of motherless children, whose names were occasionally given in line with stepmothers instead of own mother, i.e., instead of naming dead mothers and their children in line, informants omitted the name of the dead mother and named the children in line with their stepmothers. This faulty information did not arise out of name prohibitions (for where these existed others present called the tabu name), but simply through carelessness on the part of informants whose attention relaxed as they became bored with the inquiry. Baker*, in his work on Espiritu Santo, says—"It might be that a census with any pretensions to accuracy could not be taken without seeing each person individually, and, indeed, I think that this would be so in most communities. But any one who knows the Melanesian is aware of the intense interest he takes in his relationship to other members of his village. I found that they delighted in giving me the information I required, and when I was quite weary, after more than an hour's session, they would be as interested as ever." In New Ireland, I found every one greatly interested in the inquiry, and willing to give information, nevertheless a great deal of incorrect material crept in. The collection of demographic material in this Territory, however intelligent the people may be, should be made, when possible, in family habitations, and each person should be interrogated. The recorder should have sufficient time afterwards to check his material as widely as possible. The method adopted by some investigators of estimating the issue and survival rates of past generations by genealogical tables would be very unreliable in New Ireland, where information even of the present generation is frequently given inaccurately.

128 The enumeration completed, I worked out statistical tables and went back to the field where I inquired into the various phenomena indicated, extending the investigation as much as possible to conditions that appeared relevant to the inquiry, e.g., social organization, economic conditions and culture generally.

* Baker, J. R. *Journal of Royal Anthropological Society*, Vol. LVIII., 1928.